



thing like the following proposition; "Do you prefer the English, [the American Missionaries] or Mar Shimon?" "Why, we of course like Mar Shimon; he is our Patriarch," replied the villagers. "Well then, (continued the priest,) I am Mar Shimon's agent, and it is my duty to let you know your names to this post?" The poor villagers, not knowing the contents of the paper, but seeing the Patriarch's seal, allowed their names to be put upon it, to the number of about two hundred. Our mission has some twenty three schools in that diocese, and the Patriarch sent his agents to all of them, so that they should disband them and have no more connexion with us; but the teachers refused to listen to him, the seal of the Patriarch in his hand notwithstanding, replying that they should teach for until their bishop, who was now absent, should direct them to do.

With this the Patriarch left the mystic document, thus vigorously circulated, through Mar Yohannan's flock, in the absence of their shepherd? Why, as has since been ascertained, that the Nestorians prefer French missionaries to English [American] ones, to live and labor among them. And this was done in concert with all possible despatch to Tabrez, to the aforesaid "Italian painter," to be added to those previously with him, to enable him to counteract any measures the Nestorian bishops might pursue at the capitol to protect themselves and their people against Jesuitic oppression. The Russian Ambassador has been duly informed of this stratagem.

The Jesuits were resting in hope of a favorable result from the presentation of their documents at the capital, when on the 23d inst. the order of the king commanding them to leave the realm, and return to their native country, with the understanding and term of a translation. The same order also required that the two Nestorian priests who had become Papists, and done so much to injure their people, (one of whom made use of the patriarch's seal unauthorised, and the other had starved a Nestorian of his former flock,) should confess to God, and then that he had become a "Padre" should be seized and sent to Tabrez,—that all the churches in the village of Ardashil which had ever belonged to the Nestorians, must continue to be Nestorian churches, and that Mr. Bore of whom it had been rumoured he would again on his way to Persia, might be informed that if he should ever make his appearance in this country, he will be immediately required to leave.

What could the Jesuits do, seized and confined, in such desperate circumstances?

But one expedient held out to them a ray of hope.

Bore had so skillfully carried them thus far, that they could still trust him to carry them in their extremity. They therefore offered to the Khan who was sent from Tabrez to carry into effect the Royal order, also, that any sum he would name—hundreds of dollars—if they could first see the payment, and then receive the money on demand, to allow them to remain in the country, the authorities as best could.

But Rajab Ali Khan is a rare Persian,

far more difficult to be dissuaded by a bribe, from discharging his duty than any native magistrate they had ever encountered. From a common watchman, his fidelity is rated equal to that of the police in the great city of Tabrez, and the Khan—a singular instance of promotion in their country, and should money now tempt him to be unfaithful, and thus lose his standing?

The determination of the authorities at Tabrez, to whom the king's order was addressed, to execute the sentence of death on Bore for committing it to this treacherous man. Bore, the Persians well know, that were they disposed to yield to the temptation of a bribe, it would be barbarous, in this business; as a firm procurer of a Foreign Ambassador, must be executed;

and it is evident in doing this, could hardly fail of being severe.

It is of course an inestimable favor to us, to enjoy the powerful protection of Russia, in this remote Mohammedan land, where our country has no political representative; and we doubt not that our countrymen will gladly unite with us, in rendering due thanks to God for this protection; as well as in very respectfully acknowledging our obligations to the august government which thus favors us, and to its noble representative now in this country. And if the foregoing statement of facts shall impress any mind, it will be seen that the depth of that "Mystery of Iniquity" the Papists, then lift up their earnest prayer to God, in asking "a foreign missionary, who encounters the mystery" in forms so much more revolting and fearful than it dares to assume in a Christian land, and let their prayer be that the Lord would provide a spirit of truth in his mouth and destroy with the brightness of his coming, "that wicked"—even him whose "coming is after the working of Satan."

In behalf of the American Missionaries in Persia.

JUSTIN PERKINS, A. L. HOLLOWAY, WM. R. STOCKING, Committee.

## Boston Recorder.

THURSDAY, JULY 4, 1844.

### GENERAL ASSOCIATION OF MASSACHUSETTS SETTS.

We have already given notice of the meeting of this body, and have published the doings of the first day.

WEDNESDAY MORNING, 26th. Association met at 8 o'clock. The roll was called, prayer was offered by the Moderator, and the minutes of the preceding day were read. Letters were also read from several delegates who were unable to be present.

Dr. BAIRD, in the space of fifteen minutes, presented in a very comprehensive manner, the claims of the Foreign Evangelical Society. He stated the origin of the Society, and explained the necessity of its existence in connexion with other benevolent associations. He put down the number of adherents to the Roman Catholic church at one hundred and fifty millions, the number of the Greek church at fifty millions, and the number of Protestants at eighty millions. He maintained that the Catholic church can never be reformed, but must be overthrown from its foundations, and said that every Catholic country in the world was open to the Scriptures. At the close of his remarks the following resolutions were adopted:—

*Resolved*, That the view of the facts presented, this Association is in entire agreement with the principles of true religion in Roman countries, destined, under God, to exert a mighty influence for the benefit of those countries, and in the conversion of the world.

*Resolved*, That we believe the Churches within the bounds of this Association will be serving a great and good work, by contributing of their own past actions.

Rev. Mr. SESSIONS, of Salem, from the committee on Slavery, presented a report, the reading of which occupied 40 minutes.

Mr. SESSIONS stated that the report was a year old, it having been prepared for the meeting last year, and received too late to be acted on. It contained the results of an extensive correspondence with religious bodies at the South, and also a recommendation, suggested by Rev. Dr. IDE, one of the committee, that the General Association of Massachusetts, in a faithful and fraternal manner, address the General Assembly of the Presbyterian church on the subject of slavery.

Rev. Mr. PECKHAM moved the acceptance of the report, and it was accepted.

Rev. Mr. BUELOW, from Old Colony, moved that the report, and with it the whole subject of slavery, be laid on the table.

Rev. Dr. OSOON, of Springfield, objected to such a disposition of the report. He wished the sub-

ject to be discussed, and he was not for having the gag applied.

Mr. BUELOW said he was opposed to any action, because he believed that this body had no right to take cognizance of the subject. He referred to the action of last year, and maintained that the vote then passed did substantially carry out the views of the brethren from Old Colony.

The question of laying on the table was called for, and decided in the negative.

It was then moved that the report be adopted and printed. Mr. STEAMER of Newburyport was opposed to printing the report. Mr. ROCKWELL wished to know whether adoption meant also endorsement.

Mr. TRASK objected to the postponement. There were reasons enough why the subject should not be disposed of in that manner. He spoke of a slave who called on him not long since in his flight from bondage, and who had heard of Jesus Christ, but supposed he was a bad man, "because he hung," and who thought there was a future state for the white man, but that death was the end of the slave. This was a specimen of the heathenism which slavery produced.

Mr. T. referred to the case of Casper Hawser, who was discovered in his little prison, after having been there in a sloping position twenty years; and the community awoke to the fact that somebody had been killing mind.

But there was a law to punish it, and the government immediately set itself to work to make a law for the punishment of such crimes. And these are the crimes of slavery. It is a system for killing mind. It puts the seal of death upon the immortal mind. And what can be worse? What more awful? What can be more sinful in the sight of God than such a system? And shall we be told that we have nothing to do with it? that as a body of ministers we cannot present more clearly and definitely the question to be acted on. Mr. T. protested against such a doctrine in the strongest manner, and urged the necessity of doing something decisive and effectual. Action, he said, is expected of us, and we ought to meet that expectation. Our people are acting, and the churches are getting before us, and I have observed that in places where the minister is the most proslavery, the people are the most anti-slavery, account for the fact as you will. This will go on without us, but we are bound to aid it, and we ought to work to stop it.

Mr. ATWATER of Connecticut, was pleased to see the spirit of kindness which pervaded the discussion of this subject, and he would suggest that the report be put into the hands of a committee, and brought before this body so as to present more clearly and definitely the question to be acted on. Mr. T. thought this would be useless, as no committee could bring the point more distinctly before the house than it was now presented in the motion to adopt and print.

Mr. FISKE was opposed to striking out the last paragraph. It would be in effect the abolition of the whole report. The question of future action by this body will come up, and if a committee were to labor a whole day to avoid that feature of the report, others will bring it up, and for one I wish it to come distinctly before us. I desire to see whether the Orthodox ministers of this state cannot agree in a fraternal and kind spirit to address the General Assembly on the subject of slavery, so that if this subject was introduced into the churches at the North, it would prove a firebrand, and it has been so. As far as this agitation has progressed and ripened, its fruits have been apes of Sodom, and grapes of Gomorrah. For this reason I oppose any action on the subject.

I oppose it on another ground. The Constitution gives all jurisdiction over the belief and opinions of men. But the action which has been proposed does assume authority over my opinions. It controls them, and decides what they shall be, and proclaims them to the world. I deny the right of this Association to tell the world what my opinions are, and what are the opinions of New England. We claim the right as individuals, not only to have our own views, but to proclaim to the world what our opinions are.

I oppose action also, because as an Association we are bound to promote truth and holiness.

But what truth? Not political truth, nor scientific truth, but religious truth. To this we are especially instructed, and the instructions do not go beyond this. There is not in the Gospel one word about slavery, except to tell us what message we ought to carry to the master, and what the slave.

On all these grounds I have protested, and protested against any action on this subject.

Individuals may act as they please, and so may individual churches, but as an Association I deny that we have any right to take cognizance of the subject, and I will not be held responsible for any declaration of sentiment which this body may make.

Mr. SESSIONS, who read the report, said the gentleman's argument was too broad. It would shut away from the Association every subject of reform, and compel us to be silent on the subject of temperance, and the Sabbath, and war. It is a most strange and absurd course of reasoning to me.

I and many said Mr. P. that I live in Plymouth county. If that gentleman has truly represented the sentiments of that country, I should be glad to get out of its limits. I deny that we have any right to take cognizance of the subject, and I will thank that brother when he gets home to erase my name from the records, as having received my license to preach the Gospel from that Association.

Rev. Mr. PIERCE of Foxboro', said the gentleman's argument was too broad. It would shut away from the Association every subject of reform, and compel us to be silent on the subject of temperance, and the Sabbath, and war. It is a most strange and absurd course of reasoning to me.

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Rev. Dr. OSOON of Springfield rose and said he wished to quiet the feelings of the house by assuring them that he was not going to implement upon them a speech. He would say that much which that brother (Mr. BUELOW) had said was right. We have no civil jurisdiction, and we claim none, but the rules of this body open a broad field, as the passage which has just been read shows.

[The clause in the rule which Dr. O. allowed to it is as follows,—and to co-operate with one another, and with other ecclesiastical bodies in the most eligible measures for advancing the cause of truth and holiness.]

If slavery cannot come in under this rule, then I despair of ever bringing it in at all. The brother has spoken of this subject as a firebrand, but I don't know as we need to get hold of it and be burnt, if I see no necessity for contention alienation, but slavery is a great evil, and we must discuss it. There are those who think we ought to declare a separation from the South, and to cease from all church fellowship with them. I am opposed to such a measure, but I insist upon it, that we must have some action. And why not write to the Presbyterian General Assembly?

We have spoken to the lower bodies, and some of them have returned respectful answers. Let us now speak to the higher bodies. They will hear us, and much good may result from a correspondence properly conducted.

Mr. S. is a very clear and impressive manner

gave his views of slavery as a sin, and expressed the strength of his convictions on this subject; and he spoke of the removal of this great

national sin and curse as an object so great

rising in importance above almost every thing else, that the man who should be prominent and have publicly performed their duty, and have distinguished in effecting the object, would be looked upon by other generations as the great philanthropist of the age. He might be in other respects entitled to no favor, but this would be overlooked, his era and his views even would be forgotten; and this one fact of his life would be seized upon and embazoned in history, iden-

tifying the man with the host and greatest work achieved for his country by the generation to which he belonged. Mr. S. illustrated this idea by a reference to facts, and submitted it as a consideration which ought to have its weight, not as a motive of ambition, but as showing how great the subject is, and how our position will be looked upon hereafter.

A promiscuous debate on minor points took place, in which several members participated, at the close of which Mr. PETTINGELL, from the Brewster Association, moved the indefinite postponement of the whole subject.

Mr. TRASK objected to the postponement.

There were reasons enough why the subject should not be disposed of in that manner. He spoke of a slave who called on him not long since in his flight from bondage, and who had heard of Jesus Christ, but supposed he was a bad man, "because he hung," and who thought there was a future state for the white man, but that death was the end of the slave. This was a specimen of the heathenism which slavery produced.

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Mr. FISKE was opposed to striking out the last paragraph. It would be in effect the abolition of the whole report.

He was then moved that the report be adopted and printed. Mr. ROCKWELL spoke of it as a bird in the sand of Cape Cod, and which had considerably multiplied his uncle's brood. But it was a lean and sickly progeny, and gave promise of a speedy dissolution and the breaking up of the original nest.

This resolution was adopted without debate, not unanimously, but by a large majority.

WEDNESDAY P. M., 2 o'clock.—Delegates from the district associations and from foreign bodies reported the state of religion within their respective bounds. We took full notes, but the details would occupy a good deal of space without being of special interest. The report in general spoke of but few revivals, but indicated a good degree of harmony and outward prosperity in the churches, and a growing interest in the cause of temperance. Several of the delegates spoke of an increasing sense of obligation on the part of their ministers and churches to do more for the relief of their brethren in bonds, and alluded to the evident tokens of the divine displeasure towards our country for its sins, among which stands prominently the sin of oppression.

The General Assembly of the Presbyterian church, to which the report referred, said it had been secured by the efforts of the trustees of the Boston Missions, and the Boston Missions had been greatly improved by the addition of new members.

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## Poetry.

## THE LAST JOURNEY.

(Memphis, in his description of an Egyptian funeral procession, which he met on his way to the cemetery of Raeth, says: "The procession we saw past stopped before certain houses, and sometimes, after a few steps, I was told that the dead were buried there. The doors of these houses led to a long forecastle, and before these others enemies to effect a reconciliation before they parted forever."—Correspondence of Orme.)

Slowly, with measured tread,  
O'erward we bear the Dead,  
To his long home.

Short grows the homeward road,  
On with your mortal load.  
Oh Grave, we come!

Yet, yet,—ah hasten not!  
Past each remembered spot  
Where he hath been;

There laiz he laid in glee,  
There from henceforth to be  
Never more seen!

Yet, yet,—ah slowly move!  
Bear not the form we love  
Last from our sight;

Let the air breathe on him,  
And the sun leave on him  
Last looks of light.

Rest ye, set down the bier,  
One he loved dwelt here.  
Let the Dead lie.

A moment that dooms beside,  
Wont to fly open wide.  
Ere he came nigh.

Hearken! He speaketh yet  
"Oh friend, will thou forget,  
Friend more than brother?"

How hand in hand we've gone,  
Heart with heart linked in one,—  
All to each other!

"Oh friend! I go from thee,  
Where the worms feast still free  
Darkly to dwell;

Giv'st thou no parting kiss?  
Friend, it comes to these!"

O friend,—farewell!"

Uplift your load again!  
Take up the mounting strain,  
Pour the deep wail?

I'll expect one  
To his place pass on,—  
Grieve, bid him fare!

Yet, yet,—ah slowly move;  
Bear not the form we love  
Fast from our sight;

Let the air breathe on him,  
Let the sun leave on him  
Last looks of light.

Here dwelt his mortal foe;  
Lay the departed low.

Mark on his pallid brow  
Whose seal is set;

Pardon! I pass this way;  
Sleep not to war with clay;

Pardon,—forget!"

Now, now his journey's done!  
Now, now the goal is won!

Oh Grave, we come!

Seal up this precious dust:  
Land of the Good and Just,

Take the soul home.—Mrs. Southery.

## The Family Circle.

## GRATITUDE OF THE RESCUED.

Dr. Parker, in his interesting book, *INNOCENTIUS TO TRUE HAPPINESS*, gives a beautiful illustration of fervent gratitude for Divine forbearance, so justly due from the hearts of all men, yet left by comparatively so few who are permitted to live on its exercise, year after year, in impotence.

During a sea voyage, a few years since, I was conversing with the mate of the vessel on this topic, when he concurred in the view presented, and observed that it called to mind one of the most thrilling scenes he had ever beheld. With this he related the following story.

"I was at sea, on the broad Atlantic, as we now are. It was just such a bright, moonlight night as this, and the sea was quite rough. The captain had turned in, and I was upon watch, when suddenly there was a cry of a man overboard. To go out in a boat was exceedingly dangerous. I could hardly make up my mind to command the hands to expose themselves. I volunteered to go myself, if two more would accompany me. Two generous fellows came forward, and in a few moments the boat was lowered, and we were tossed upon a most frightful sea.

"As we rode upon the mountain wave, we discovered the man upon a distant billow. We heard his cry and responded 'Coming.' As we descended into the trough of the sea, we lost sight of the man, and heard nothing but the roar of the ocean. As we rose on the next wave, we again saw him and distinctly heard his call. We gave him another word of encouragement, and pulled with all our strength. At the top of each successive wave, we saw and heard him, and our spirits were filled with encouragement.

"As often as the trough of the sea, we almost abandoned the hope of success. The time seemed long, but the struggle was such as men never make but for life. We reached him just as he was ready to sink beneath exhaustion. When we had drawn him into the boat, he was helpless and speechless. Our minds now turned towards the ship. She had rounded to. But exhausted as we were, the distance between us and the vessel was frightful. One false movement would have filled our boat and consigned us all to a watery grave. Yet we reached the vessel and were drawn safely upon the deck. We were all exhausted, but the rescued man could neither speak nor walk; yet he had a full sense of his condition. He clasped our feet and began to kiss them. We disengaged ourselves from his embrace. He then crawled after us, and as we stepped back to avoid him he followed us, looking up at one moment with smile and tears, and then pausing our wet footprints with his hand, he kissed them with an eager fondness. I never witnessed such a scene in my life. I suppose if he had been out greatest enemy he would have been perfectly subdued by our kindness. The man was a passenger. During the whole remaining aged.

part of the voyage he showed the deepest gratitude, and when we reached the port he loaded us with presents."

## NOVEL READING.

BY O. A. BROWNSON.

It is never good to excite the mind or the heart overmuch, save when it can find immediate rest in actions which concern real life. A confirmed novel reader is always morbid; on some sides preternaturally sensitive, on others preternaturally callous—capable, it may be, of talking much fine sentiment, but wanting in that spiritual strength, in that moral robustness, which is equal to the performance of a useful but difficult part in real life. The less fine sentiment we have on our lips, the more genuine feeling shall we have in our hearts; and the more noble and generous action we shall perform. He who stops to sentimentalise about poverty, will be the last to throw his cloak over the tattered gabardine of the beggar. This is no doubt all very antiquated and altogether old-fashioned. But we hope our young friends seated on rich ottomans, or reclining on soft couches, with the last new novel still moist from the press, will forgive this our antediluvianism. It is with no vinegar visage, nor cant, that will tell them to throw that novel aside, to arouse themselves from their indolence, and go forth and devote the sensibilities, and the creativeness of their imaginations, to the great and noble work of relieving actual distress, and of upbuilding the cause of truth and righteousness of earth. Oh! my young friends, there is not such an overplus of generous sentiment, of warm and noble feeling, in this cold winter world of ours that you have any to waste over. Paul Clifford or a Jack Sheppard. —No—go forth to real life, and let your sensations &c. work for the actual poor as a wreath; let the tears, so lovely in the eyes of beauty, start at a fountain. —Oh! my mother, by her dying boy in that miserable hell-field. The blacklegs came and partook with their usual relish, and, as usual, they were pretty well cored; and such a dooing and crackling—such strutting and staggering! —When the boys attempted to catch them, they were not a little amused at their staggering gait, and their will spend years in learning to manage a collection of leaden pipes, the preacher is unwilling to exert himself for acquiring a control over the stops and keys of what has more religious in its tones than the organ. So likewise the human eye can be made eloquent, when the tongue can say no more; the palm of the hand, too, has an eye which is full of meaning. But the Colnel said he was sorry for his son, and the boys rejoiced. —I have no time to speak to you all, but I will speak to you all. —The fact is worthy the attention of farmers.

THOUGH all the grass cannot be cut at precisely the best time, yet we should ascertain the best time and come as near to it as possible. We often begin to mow a week or so before the grass is fit, and then not get through till two weeks past the best period, when nearly the whole crop needs cutting about the same time. Clover should be cut when about one third the heads have turned brown; if very stout and lodged, the sooner it is cut the better. Some cut her'd grass when in blossom, others let it remain till the seed is quite or fully grown. From experience and observations we prefer the latter period, but not having room here we will give an article on this subject next week.—Cultivator.

**FENCE POSTS.**—A practical farmer informs the Harford Times, that in taking up a fence that had been set fourteen years, he noticed that some of the posts remained nearly sound, while others were rotted at the bottom. On looking for the cause, he found that those posts that had been laid down directly from the way they grew, were sound. Those that were set as they grew were rotten off. The fact is worthy the attention of farmers.

**THE REFORMED CROWS.**  
The following piece of drollery is found in a late Illinois newspaper.

**Colonel B—** has one of the best farms on the Illinois river. About one hundred acres of it are now covered with waving corn. When it came up in the spring, the crows seemed determined on its entire destruction. When one was killed, it was thought as though a dozen came to its funeral; and though the sharp crack of the rifle often drove them away, they always returned with its echo. The Colonel at length became weary of throwing grass, and resolved on trying the virtue of stones. He sent to the druggist for a gallon of alcohol, in which he soaked a few quarts of corn, and scattered it over his field. The blacklegs came and partook with their usual relish, and, as usual, they were pretty well cored; and such a dooing and crackling—such strutting and staggering! —When the boys attempted to catch them, they were not a little amused at their staggering gait, and their will spend years in learning to manage a collection of leaden pipes, the preacher is unwilling to exert himself for acquiring a control over the stops and keys of what has more religious in its tones than the organ. So likewise the human eye can be made eloquent, when the tongue can say no more; the palm of the hand, too, has an eye which is full of meaning. But the Colnel said he was sorry for his son, and the boys rejoiced. —I have no time to speak to you all, but I will speak to you all. —The fact is worthy the attention of farmers.

## Miscellaneous.

## HIGHEST ATTRACTION OF THE PULPIT.

But among all the outward attractions of divine worship, there is none like that of the preacher's natural eloquence. No instrument of music is as sweet as the human voice, when attuned as it may be by care. The most exhilarating band of performers on the pulpit and the cymbal will be heard with less pleasure, than he who has learned to play well on that instrument which is as far superior to all others as a work of God is superior to the works of man. Let it then no longer be said, that while an organization will spend years in learning to manage a collection of leaden pipes, the preacher is unwilling to exert himself for acquiring a control over the stops and keys of what has more religious in its tones than the organ. So likewise the human eye can be made eloquent, when the tongue can say no more; the palm of the hand, too, has an eye which is full of meaning. But the Colnel said he was sorry for his son, and the boys rejoiced. —I have no time to speak to you all, but I will speak to you all. —The fact is worthy the attention of farmers.

**FROM THE TAKEMINE CHURCH, SALEM, MASS.**

I have examined the "Topical Question Book" for Sabbath School, and recommend it to every teacher in the land. It is well worth the price of 25 cents.

**FROM THE MICHIGAN STATE HIRSHMAN.**

We should like to see it in the hands of our school teachers, as being the best of the kind we have ever seen.

**FROM THE REV. SAMUEL M. WENSTER, PASTOR OF THE TAKEMINE CHURCH, SALEM, MASS.**

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